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Race Relations Sunday
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Renewal in the Inner City

Martin E. Marty

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The most segregated institution in America
is beginning to open its doors . . .

The exodus to the suburbs that disrupts urban church life today began on Chicago's near west side before the turn of the century. After the World's Fair of 1893 the "elite" flocked to Garfield Park, Hyde Park, Oak Park, the north shore. New people moved in. By 1895 a map of the area prepared by the Hull House staff needed sixteen colors to show the different national and racial population blocs. Each wave of immigration left its mark. Today Negroes and Latin Americans predominate in the melting-pot area from which "respectable" people long ago fled, leaving behind them churches which tower above the slums like the skyscraper facade that hides the rows of shacks in a Steinberg cartoon. Now new towers rise, marking Chicago's largest public housing projects and the world's largest medical center—developments that further confuse this microcosm of population problems.

Among the slums and towers, near the intersection of Roosevelt road and Ashland avenue, two institutions illustrate complementary ways in which churches are trying to serve this inner city. They offer startling contrasts. First Immanuel Lutheran Church (Missouri Synod) operates from an old, still stately edifice; it represents a conservative theological and liturgical tradition, holds close denominational ties. Near by, West Side Christian Parish works in store-front centers and g rages; it ministers in experimental fashion to the pate needs of the moment, is undenominational. The one a paradigm of agonizing adjustment on the part of long-established congregation; the other typifies the fro tier experience of beginning all over again. Both a worth watching, and watching together, despite th meagerness of their achievement when measured again the vastness of human need around them.

Three signs grace the old church's face, "Ev. Lut Emanuels Kirche," chipped into the sandstone exterio indicates the linguistic intent of the builders. "Fir Immanuel Lutheran Church," in less durable painte metal, witnesses to the enduring mission daringly i augurated in 1901 with a monthly evening English ser ice after a half-century of German church life. "Igles Del Emanuel," lettered on a cardboard tacked to th door, completes the parable of transcience. After decad of decline, the congregation has begun to pour fres creative energies into an effort to integrate seeming disparate elements. It uses a churchly approach.

Perhaps Immanuel's ministers cast envious glances times at the unencumbered parish around the corner. T raze the structure, demolish its traditions, make a ne

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **WILLIAM H. GENTZ, Associate Edito**
CARMEN MITCHELL, Managing Editor • **MELVA ROREM, Assistant Edito**

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rt—such alternatives must have seemed tempting. To ate a parish for the heirs of a German tradition, for gineering apprentices, for medical personnel, for Ne- and Puerto Rican neighbors, for students—that is a ject with improbability written all over it.

When Pastor Ralph Moellering came from a campus storate to Immanuel in 1953, he was aware that the ngregation five years before had voted not to "vacate." aving experienced more rapid and devastating change an any of the more than 400 other Missouri Synod urches in Chicago, it looked to the day when "un- sirables" in the neighborhood would be replaced by its wn kind of people." Only a dozen of that kind re- ained near by; the other hundred members lived far t from the area. All hoped that the medical center and e urban renewal projects would serve as a *deus ex achina* to bring back the good old days. The old church at with its horseshoe balcony seated 1,400 people and ice had 3,100 members had reached its numerical nadir. German-language constitution, adopted in 1870, pro- ded little guidance for 1953. Gloom for the present, stalgia for the past were all that were left.

n Aging Parish Revived

oday, three years later, returnees who sign the guest gister ("old-time member"; "baptized here in 1895") nd that the change which once swirled around the con- egation now moves within it. The good old days are t returning. The medical center is indeed huge—even- ally one out of four doctors throughout the world will ave received at least part of his training there—but its aff is transient, or has chosen not to live in the imme- ate neighborhood. Urban renewal has not brought ability. Immanuel now ministers not to a dream of a ture community but to the community it finds at its or.

To accomplish that ministry, severe adjustments were ecessary, and considerable inventiveness has had to be ed within the context of circumscribed possibilities.

The first adjustment was racial. This turned out to be t the most difficult. No wholesale transferring-out curred when the doors were opened. Still, the opening d to be accomplished with care. Nelson Algren has scribed the "soft and protean awareness of white periority" that characterizes the attitude toward the egro in Chicago as being psychologically worse than and-up, head-on hatred. An interracial pastorate has en helpful at Immanuel. As vicar (theological intern), orean Takuri Tei this year succeeded the Samuel oards, a Negro couple. William Puder, the assistant stor, has a Mexican wife—no small asset in relations ith the Spanish-speaking neighbors. Pastor Moeller- g's wife, who is in charge of music, and a deaconess, ita Sadosky, round out the full-time staff.

Full integration of the disparate elements of the community has been the more difficult adjustment. Chicago's west side is accustomed to speaking of "blocs," but "bloc" does not well describe the shared fellowship of those called in love of Christ. To achieve true communion First Immanuel is trying to make a strong point of what would seem to be its weakness in a changing community. The tradition, confession, liturgy and even institution which could be barriers are becoming assets. Instruction, initiation and nurture in the Christian context have given members roots and strength for outreach.

The process is not complete. On a typical Sunday morning Pastor Moellering recognizes among the 200 or so worshipers a goodly number of heirs of a congregational life that as long ago as 1857 and again in 1864 had moved before the influx of "undesirable elements." By 1888 the church had moved for a fourth time. If some of the heirs have remained for reasons that are inadequate, others have stayed to share the vision which made transition possible. If some have grumbled that the pastor does not spend enough time with them, others have lent support. Several have transferred *into* the congregation to help out.

A second element in the Sunday morning congregation is made up of people connected with the medical center, plus out-of-town Lutherans come to be near loved ones in the hospitals. A third element is drawn to the church through interest in Gamma Delta—the student group. Its members meet for Sunday suppers and service projects, discussing topics ranging from the theology of popular music to race, marriage, liturgy and the ecumenical movement. Technical and trade school students belong to this group, along with nurses and interns.

In the Sunday School

Negroes predominate in the Sunday school; they represent Immanuel's fast-growing element. Many Puerto Ricans and Mexicans, disillusioned by the cold grey environment of their new life in Chicago, have found their way to the church to become its newest component. Assistant Pastor Puder (who teaches part-time at a Lutheran high school to help the budget) has them as his special charge. He says he is less involved in a counter-counter-Reformation than in trying to help people undergo the Reformation experience for the first time. He leads these Spanish-speaking parishioners to see God not as fearsome but as loving, not as judge but as Savior. Meanwhile, he maintains continuities with the ethos of the newcomers' familiar past: he stresses liturgical worship, wears clerical garb. All this is designed to prevent crises arising at the wrong psychological point. Most of the Spanish-speaking worshipers are "first gen-

eration"; they cling to their old cultures. But the direction of the Spanish work is away from separate worship toward full integration. The second generation, resenting "foreign" identification, is already prepared for that step.

Beyond all these are the unclassifiables, for the near west side is a patchwork of diversity. Out of it all a new life is beginning. Immanuel's Sunday school has grown from 25 to 250; last year there were 88 baptisms—more than in any year since 1923. Communicants number 200. In addition to the full "normal" parish program sponsored by the church, a social concern is manifest in Puder's "no strings attached" English classes, in the health courses taught by parishioners from the medical center, in the personalized clothing distributions, in the scouting and teen-age recreation program. Moellering feels that this is but a beginning. The church is already accepted by its community; no longer is it among the "don't cares."

Discouragement From Outside

Pastor Moellering and his assistants have met more apathy and antipathy than encouragement from other pastors and from denominational boards. Dismissed as an idealist, Moellering has relied for financial support partly on interested individuals and congregations, though he engages in little formal solicitation. Lutheran Concordia Teachers College has been of great help in providing part-time staff personnel. A suburban church extends help to the Sunday school. But most of the battles have been lonely, and financial support of the multiple pastorate hangs by a thread. It has been hard for Moellering to have his racial policies discouraged. But his greatest discouragement arises from his inability to point to a date at which Immanuel can become self-supporting. Under congregational polity a possibly perpetual subsidy is unheard of, and the near west side offers little hope that the congregation in its midst can soon pull its own weight—though it somehow manages to raise two-thirds of its own budget.

The creative energy poured into Immanuel has its parallels and effects beyond its own borders. Moellering's Reformation Day letter to his mission board sounds like a 96th Lutheran thesis: "The time has come that we cease to deplore the changes taking place and recognize them rather as extraordinary opportunities placed before us by God as a test of the sincerity of our Christian confession." He has begun to make a dent on the social quietism once so conventional in American Lutheranism. In an article in the official Missouri Synod theological journal he has pleaded for new perspectives on the social gospel, even on Walter Rauschenbusch, the synod's old whipping boy. Though critical of Rauschenbusch's theological presuppositions, Moellering in his article ad perhaps autobiographically from his own Hell's Kitch "Those who have encountered in an existential way m of the social evils which aroused Rauschenbusch's ire, some Lutheran ministers have in recent years, can help admiring [his] heroic stand."

No Departure From Doctrine

Such insight has not led this Missouri Synod pastor basic discontent with Lutheran theology; he would poor game for Lutheran heresy hunters. He has criticiz in Luther's terms the social gospel's practical expressi its failure to make "faith active in love." Challengi the assumption that all will go well in the inner city only the Word is preached, he criticizes the narr conception of "preaching the Word" which would bri about a "neat division between the physical and spi ual."

Scoring Lutheran quietism at last summer's Hum Relations Institute at Valparaiso University (an annu event in itself a witness that he and Immanuel are n alone among Missouri Synod Lutherans), Moelleri argued: "Everyone who has experienced reconciliati with God cannot resist being reconciled with men. . Personal morality is not enough. . . . In our oppositi to the distortion of the social gospel we may have do some distorting ourselves. . . . The concept of the Kin dom of God is not . . . devoid of social connotations."

Immanuel's staff lays no claim to a blueprint for su cess; success is hardly dramatic in the transitional co munity. But the strength of its churchly approach— historic liturgy, its confessional and theological vig its relatively high standards of church membership has helped it provide religious and theological roots f 20th century nomads. Residents of housing projec slums and crowded apartments share the instability a transience of the students and medical residents. See blown by a wind which can hardly be of God, they finding lodgement and germination in the church co to find them.

But in this strength is also Immanuel's admitted wea ness. The diversity, dissimilarity and disparity of t people who make up the fellowship impresses the casu visitor more than it does the pastors. That diversi Moellering claims, is not so great as one would imagi But the very existence of so imposing a building a institution, the "literate" standards of membership, t forms of worship which contribute to Immanuel's hea also limit its effectiveness in the near west side "jungl While he tries to remedy his own church's weakne Moellering for the moment points to the West Si Christian Parish as an effort which at least in one resp meets a need Immanuel has not yet filled.

Fortnightly Review

ne weeks ago, at the invitation of Pastor Sven ompson of Hauge Church in Chicago, I met with a up of our pastors from northern Illinois. The group sisted principally of those who had signed the letter ompanying the Murch pamphlet* which they mailed ELC pastors last May.

The invitation was extended and accepted in the ndly desire for fraternal conversation concerning ne things that were said at last summer's convention d subsequent results. We did not have as much time might have been desired, but there were two good rs of questions and conversational exchange.

The men were disturbed by what I had said in the vention about the Murch pamphlet, by some attitudes t have been expressed in the Church toward those o were responsible for sending out the Murch pam- et, and by the LUTHERAN HERALD's publication of . Gill's *Christian Century* report on the convention.

Those who were present at the ELC convention last mmer will recall that I said Dr. Murch's pamphlet s "a piece of heavy misrepresentation," which made essay a "false witness testifying against Naboth." e use of this Old Testament symbolism was intended ay that the World Council of Churches is maligned Dr. Murch's pamphlet. In the discussion with Pastor ompson's group, I cited several illustrations of what eant—as many as time permitted. Let me mention of these as illustrative. On page 41 Dr. Murch states: Relationships with the various governments in the ds where the International Missionary Council oper- and with the Cultural and Educational Commis- n of the United Nations Organization are being used bring adverse pressures on strictly evangelical mis- ary enterprises." I cannot vouch for what United tions Organizations may be doing but I can say, on basis of personal experience, that I know this state- nt to be untrue insofar as it refers to the IMC. I have in meetings where I have heard the leaders of the C urge the secretarial staff to do just the opposite of at Dr. Murch contends is the practice of the IMC. us far neither Dr. Murch nor others who have made claim have provided the IMC with any evidence for contention. The contrary rather is true: the IMC assisted "the evangelical missionary enterprises" to gain admission to countries where they had not been represented before World War II.

It seemed that some of the pastors with whom I met in Chicago have been subjected to caustic remarks by brother pastors. This may have been provoked in part by a reprint of the letter sent out with the Murch pamphlet in a periodical that is exceedingly critical of the ELC. Pastor Thompson volunteered that the letter had been reprinted without any authorization from the men concerned, and that they did not want any part in this program of chronic criticism and fault-finding. He added that the pastors as a matter of personal privilege continued to disagree with the Church's vote on the World Council of Churches issue. I assured the pastors that I regarded them as loyal men who loved their Church, men who wanted to give it their full support. It would be a sorry day in the ELC if we all had to take identical positions on questions where there is a legitimate difference of opinion.

When the men presented their objection to the HERALD reprint of Dr. Gill's article, I could not say other than what I had said to Dr. Malmin, "I wish it had not been done." I was at a Lutheran World Federation meeting in Norway when it was reprinted in the HERALD and knew nothing about it until I got home. The fact that Dr. Malmin reprinted it without comment was an editorial slip for which he himself has publicly expressed his regret. Dr. Malmin and I are still in friendly disagreement about the propriety of reprinting the article. But let it be said unequivocally that this act does in no way constitute an ELC endorsement of what was written.

In concluding the conversation with Pastor Thompson's group in Chicago, I promised to devote a Fortnightly Review to our meeting. And then I added: "Therewith the matter will be a closed chapter in my book."

* * *

At this time of the year many congregations are holding their annual meetings. It may therefore be in order to call the attention of our congregational officers to the importance of maintaining proper church records. At the biennial convention of the Church last summer, the following resolution was passed unanimously:

"WHEREAS, It has been noted from time to time that some parishes do not use proper care in the preservation of parish records and important parish documents;

"BE IT RESOLVED, That congregations of The Evangelical Lutheran Church be encouraged to provide means for the permanent safe-keeping of records and documents (the Secretary's office is available for consultation)."

FREDRIK A. SCHIOTZ
President, ELC

*e Coming Great Church" by James DeForest Murch

Malagasy Mayors and Cabinet Ministers

F. S. Hallan
Missionary to Madaga

A new day of democracy is coming to Madagascar, and coming fast. On November 18, the City Councils were elected in 20 Malagasy cities, including Fort Dauphin, the administrative center of our ELC Mission Field.

Elections under conditions of limited suffrage have been held in Madagascar since 1946; this was intended to be a period of political apprenticeship. During these ten years, elections were held in two separate divisions: lists of French candidates elected by the French; and lists of Malagasy candidates, subject to the vote of the Malagasy. Only selected groups of Malagasy voted: chiefs and leaders in the villages, those who had attained a certain level of instruction, and the like.

All these limitations have been removed by the new election laws passed in the French National Assembly in 1956. There is universal suffrage for both men and women, and all stand for election and vote together without distinction of race. In the recent municipal elections, French and Malagasy got together, organized political groups, and presented mixed slates of candidates. Absolute freedom of election had been announced, and here in Tananarive this was fully carried out. Everything was quiet and orderly. A large part of the electorate took part with enthusiasm and good humor.

The five largest cities have now become fully self-governing municipalities. In these cities the new City Council elected the mayor, as provided by the new laws. Malagasy mayors were elected in Tananarive, Fianarantsoa, and Majunga. In Tananarive a French lawyer was elected first assistant to the Malagasy mayor. Fifteen other cities elected their City Council, but will have a mayor appointed by the Chief of the Province. In three of these, Malagasy were elected first assistant to the mayor, and in all of them there are Malagasy second and third assistants.

All of this is a source of great satisfaction to the national pride and dignity of the Malagasy. But there is more to come. The "Loi-Cadre" or "Framework Law" passed this year by the French National Assembly provides for a new form of government with a large measure of local autonomy in the Overseas Territories. Madagascar is divided into five Provinces (there may be six soon). Each of these has its own Provincial Council, something like the State Legislature in the United States. Under the new law, government will be decentralized, the Provinces will have increased local autonomy, and the Provincial Councils will have increased powers.

The central Representative Council which meets Tananarive will also have considerable powers—am others, the right to initiate legislation, not only pass what is submitted to it. At the top, the High Com sioner of France will work with an advisory cou consisting of the Chiefs of various Cabinet Minist although they will not have the formal title. It has b announced that several members of this Advisory Co cil will be Malagasy.

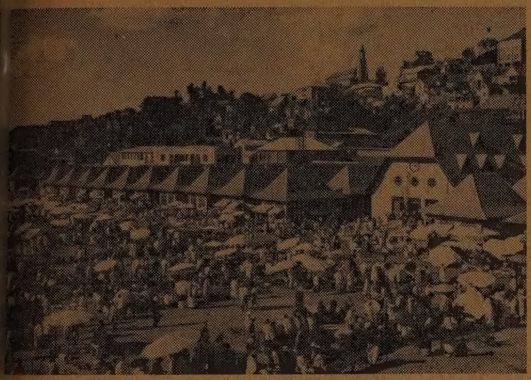
The "Framework Law," as its title indicates, down only the general principles of the new form government. Our High Commissioner has recently sp much time in France, working out together with top men from other Overseas Territories the details application of the new law. These details will adapted to the conditions prevailing in the differ territories.

The decrees setting up the new system for Madagas may be published during the first months of 1957. T there will be elections for members of the provin Councils, on the full and free basis already descrit Madagascar will then be largely self-governing in lo affairs, while retaining close ties with France in s things as education, finance, trade, foreign affairs, a national defense.

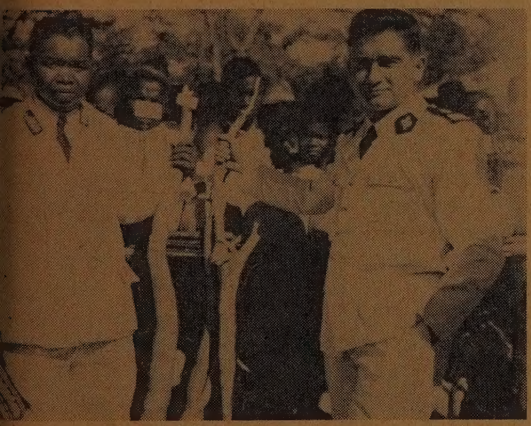
This rapid advance toward democratic governm will obviously have its repercussions in the life of Malagasy Churches. Malagasy Christians will expect see their own occupy an increasing number of positi of leadership.

Fortunately, we in the Lutheran Church have b a little ahead of these political developments. The Regional Synods have for years voted with the missi aries in electing the Superintendent. The Malag President of the Synod is increasingly the superinte ent's partner in conducting the affairs of the Chu Increasing partnership with Malagasy leaders all al the line is desirable in itself, and it is reasonable to s pose that it will be accelerated by the new polit developments.

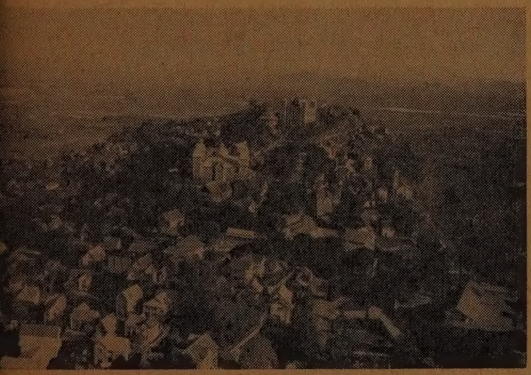
In this new situation, may we ask the friends of Malagasy Lutheran Church at home to think of when they make "supplications, intercessions and thar givings for all men; for kings and all who are in h positions, that we may lead a quiet and peaceable godly and respectful in every way" (I Tim. 2:1).



This is a morning market scene in Tananarive.



ove: Chef Masse and one of the few natives who holds Chef De Poste position at Isoanala. Below: Queen's ace and Prime Minister's Palace, highest point in anarive.



A Sunday morning in Fort Dauphin. Church is just out.

Chef De District, Monsieur Masse, and his staff of functionaries in Bekily. Chef Masse is a real friend of the missionaries and is kindly disposed towards their work.

EDITORIALS

The Confessions in the New Church

A little background is needed if our readers are to understand a letter which appears on this week's Correspondence page. It comes from a joint ALC-ELC pastoral conference which was held in Aberdeen, South Dakota, recently and is published at the request of the conference; it will no doubt also appear in the *Lutheran Standard,* official publication of the American Lutheran Church. It suggests a change in the confessional article of the Constitution for the new Church.

First we must remind ourselves of the content of *Article IV—Confession* of the proposed Constitution as it was adopted by all three negotiating churches at their 1956 conventions. Section 1 has to do with the authority of Holy Scripture and is not a point of issue. Section 2 deals with the primary confessions of the Church. It lists the three ecumenical creeds, and the Unaltered Augsburg Confession and Luther's Small Catechism. These the new Church accepts "as brief and true statements of the doctrines of the Word of God." Subscription to them "shall be required of all its members both congregations and individuals." Section 3 lists the remaining documents of the Book of Concord of 1580. These are to be received "as further elaboration of and in accord with" the symbols listed in Section 2. They are recognized as "normative" for the Church's theology. Section 4 is not a point of issue and need not be included in our discussion.

The point which is raised by the brethren in South Dakota is that no distinction should be made between the confessions listed in Section 2 and those listed in Section 3. The result of the adoption of their suggestion would probably be the deletion of Section 3 and the revision of the second part of Section 2 to read: "(2) The Book of Concord," instead of what now appears there: "(2) The Unaltered Augsburg Confession and Luther's Small Catechism."

While the editor was not a member of the Joint Union Committee at the time this matter was discussed, he attended the meetings of both the entire Committee and the sub-committee which had this matter in hand. It was discussed first at the time the committee was preparing the *United Testimony of Faith and Life,* and discussion was renewed when the Constitution was being drafted. It developed that the American Lutheran Church requires subscription to the entire Book of Concord. The other Churches, following the practice of their mother Churches in Europe, require subscription only to the Unaltered Augsburg Confession and Luther's Small Catechism. The Minneapolis Theses, origi adopted in 1930 as the doctrinal basis for the Ame Lutheran Conference and now made a part of th ficial documents of the new Church, recognize difference.

After a good deal of discussion, the Joint Union C mittee adopted the practice of the bodies which a Scandinavian origin, but added Section 3. In this the Constitution was submitted to the convention 1956 and was adopted by all three Churches. The had before it a memorial from its Dakota Distric questing the change we have outlined. It was referre the union committee of the ALC, which has auth to submit it to the Joint Union Committee if i desires. The letter which appears in this week's merely states the opinion that the article in ques should be revised.

As stated earlier, our purpose here is simply to needed background information. We feel no disposi to argue the merits of the South Dakota proposal. us there does not seem to be much of any issue invol After all, our own Church has managed to get a very nicely with exactly the same provisions in our Constitution as those proposed for the new Chu Nor have we been able to convince ourselves that Churches which require the more extensive confessi subscription are more conservative in their theol than is the ELC. Therefore, to whatever degree have a preference, it is that the article be left as it

On the other hand, we would not feel a single twi of concern if the Joint Union Committee were to rec mend, and the 1958 conventions adopt, the suggestio the South Dakota pastors. If the negotiating Chur would feel safer with this change in Article IV, we h no decided feelings against it.

Race Relations Sunday

In many of the Protestant Churches of America, second Sunday in February has been designated "Race Relations Sunday." In 1957 this is February Recently we learned that the Department of Inter- tural Outreach of the National Lutheran Council made a recommendation to the churches within NLC that this Sunday be observed. We suggest pastors and congregations of the ELC give though some observance of this day.

ward a United Lutheran Church

week's "Here and There on the Christian Front" ded an important story concerning the Lutheran movement in America. It will be recalled that United Lutheran Church in America and the Au- na Evangelical Lutheran Church some time ago d invitations to all Lutheran bodies in the country in with them in negotiations looking toward or- union. The story had to do with the first result- neeting.

was not to be expected that acceptance of the ous invitation would be general. The American eran Church, the United Evangelical Lutheran ch, and The Evangelical Lutheran Church are ing upon the final stages of consummating their merger; the Lutheran Free Church, while not at nt included in these negotiations, has its affinities rd that union. The Synodical Conference, which des the Lutheran Church—Missouri Synod, has les enough within its own ranks at the moment s not in a position to consider further union.

e American Evangelical Lutheran Church and the i Synod accepted the invitation and were repre- d at the meeting. Suomi's union committee is under late from its synod to consider also the three-way er and cannot, therefore, confine its attentions to ULCA-Augustana negotiations. The AELC, how- was in a position to accept the invitation without vations.

is editorial we are not concerned with what tran- d at the Chicago meeting. As a matter of fact, at ime we write, very little specific information has made available. What does concern us is, first of give expression to the happiness which we know one in the ELC feels at the beginning of another ment toward uniting American Lutheranism. The ant body will be the largest in America by several red thousand members and will be a strong, fine ch with congregations in practically every state e Union and in all the provinces of Canada.

he Lutheran Free Church rejoins us in our nego- ns and the four Churches which were represented hicago go through with their projected union, it ultimately decrease the number of autonomous Lu- n bodies in America by six. It will further (assum- hat the bodies of the Synodical Conference solve internal problems and remain intact) mean that will, to all intents and purposes, be only three eran groups in this country, each one solidly uni- That, in turn, should have two significant results. In the first place, an ever-increasing degree of co-operation among them is inevitable. Our Joint Union Committee has already officially stated its willingness and eagerness to meet with the new group to discuss fraternal relations. We dare to predict that the next decade will see the Synodical Conference far more ready to co-operate with us than is now possible. It is quite within the realm of possibility that the present generation will see practically all American Lutherans united in some sort of federation along the lines of the present National Lutheran Council.

And that is not all. In our opinion, the new union movement (especially if the hope expressed in the previous paragraph is realized) may well set the stage for the next, and final, step in the ceaseless striving for *one* united Lutheran Church in America. That, we firmly believe, will be toward very strong geographical Churches (for example, the Lutheran Church in Minnesota, the Lutheran Church in Wisconsin, and so on) with a loose, over-all organization at the top called simply "The Lutheran Church in America." We are convinced that, in God's own good time, there will be such a development—the final one in the two-centuries-old struggle toward Lutheran unity in America.

The longer we have studied and had a share in the negotiations which involve the ELC, the more we have become convinced that the day of organic unions along that line will soon be past. Our projected union and the one which has now been inaugurated by ULCA-Augustana will, we believe, be the last of this type. We have not space to give our reasons in detail. The truth is that the practical aspects of such unions are so complicated and the resulting bodies so large that one must sooner or later ask whether they are effective. Our projected new Church and the one envisioned by the new union movement will result in structures which will be effective. But to attempt to create larger "monolithic" Churches (as someone has called them) may prove to be impractical.

On the other hand, the matter of unwieldy size need not enter into consideration in forming geographical Churches, since they may be literally "made to measure." If the number of Lutherans in, say, Minnesota becomes so large that the Church is unwieldy, there can always be two Churches within the state.

Our thoughts and prayers will be with our brothers and sisters in the bodies now embarking upon the long and not always smooth path which leads to union. May the Spirit of God guide you, dear friends!

A week-long evangelism campaign in Oslo and Stavanger has brought thousands of new members into the cities' churches. More than 50,000 homes in 61 parishes were visited by laymen during the drive. Overflow crowds, the majority without previous church affiliation, filled the churches.—NLC News Report.

The P-T-R in Oslo

N. Astrup L

The "menighets aksjon" week, as the P-T-R is called in Norway, has come to an end. I have not been "on the inside," but I have tried to observe, and have some impressions which I will jot down.

A week of special meetings began Sunday, October 14, and came to an end the following Sunday night. Prior to these meetings I had an opportunity to talk about the "menighets aksjon" with Bishop Berggrav and with Pastor Asle Enger, "sokne prest" (senior pastor) of Frogner Church, which, as we live right around the corner from it, will no doubt be our "home" church while in Oslo. Bishop Berggrav was heart and soul behind the movement and expressed himself definitely as to the need of it. Pastor Enger told of the preparations made. All the churches in Oslo, it seems, participated, and essentially the same program was carried out in all of them. Prior to the week of special meetings, a visitation campaign had been carried out in all the churches. Invitations had also gone out through the mails.

The topics for the special evening meetings were as follows: (1) "God Has Spoken," (2) "The Truth in Regard to My Life," (3) "When God Invades" *(griper inn)*, (4) "What Shall I Believe?" (5) "The Next Step," (6) "Never Alone."

We had attended several Sunday morning services in Frogner, and at all of them the church was comfortably filled. The morning of October 14, the attendance was larger than usual, and the guests at the Communion table numbered (according to my estimate) at least 300. In the evening, at the first of the special meetings, the attendance was still larger, and it seemed to grow from one evening to the next.

For the last in the series of special meetings we went to Uranienborg Church where Bishop Berggrav spoke on the topic "Never Alone." The church was filled to overflowing. Scores sat on chairs in the chancel and others in a corner where they were actually behind the pulpit. Speaking in a very straight-forward and intimately conversational manner, the bishop impressed upon us that we are never alone, even in our hours of deepest gloom and depression. But ultimately the gloom, depression, and frustration are not dispelled until God in Christ is permitted to enter the heart.

The bishop's address was followed by two brie earnest and convincing lay testimonies, one by a the other by a woman. We left the church with a ing that this gathering climaxed a week of ea deeply spiritual and evangelical meetings, and tha Spirit of God was truly at work.

It is impossible to assess this "menighets aksjo soon after the meetings. The weeks and months will show whether the response to the "aksjon" something merely fleeting, or whether it will bear in increased church attendance, in reconsecration of and in more positive Christian activity and witne But there is reason to believe that it will.

That there is a great need of this in Norway, will deny. Churches like Frogner and Uranienborg only two we have so far visited) are far from e of a Sunday morning. But even if many hundred a a morning service, and a large proportion of these to the Communion table, the fact nevertheless see be that a majority of the nominal members, numb from 20,000 to 30,000, seldom, perhaps never, set foot inside the church, that a disproportionately part of those who attend are older people, and women considerably outnumber the men.

It has been a new experience to see scores and s of men and women on a Saturday afternoon or Su morning, attired in sports clothes, often with ruck on their backs, evidently heading for a day in the of-doors (and what an attraction the out-of-doors here in Norway!). The people we meet on the st in the shops, wherever we go, impress us as frie kind, and wholesome. One does not get the impre that these people are scoffers, or that they have sciously turned their backs upon the faith in which have been brought up. Christianity is true. The Ch is a good institution. But except for special occa and emergencies they pass it up. Some day they will it more seriously. But for the present they don't it to interfere with interests which in themselves not be wrong, not stopping to think that these inte when pursued at the expense of church-going a positive Christian life, may become the means o cluding them forever from the Kingdom of God.

Eight Acres Should Be Enough

Eight acres should be enough—more than enough." hat obviously was the verdict of leaders among the ıp of Norwegian Lutheran immigrants in 1900 when obtained a plot of ground in St. Paul's St. Anthony k for a ministers' school.

nd why shouldn't it be enough? St. Paul was a lest frontier city of 163,000 people; the entire na- numbered only 75,000,000; and the Norwegians e from one of the smallest countries in Europe.

*

n January 1, 1957, Luther Theological Seminary denly broke its eight-acre boundaries to become a pus of 45 acres!

he 37-acre Breck Episcopalian campus was acquired e than a year ago, in the fall of 1955. The $800,000 chase was made possible by the $1.5 million Seminary velopment Fund, already then a goal and commit- nt of the congregations of the ELC.

ight acres had become too little. The campus teemed n more than four hundred people; the ELC had ex- led one million in membership; the Twin Cities had ome a giant metropolis of over a million people; and ation of 165,000,000 was galloping on toward the million mark.

or over half a century the Seminary had functioned *one* building. Under its roof the students ate and t, had their classrooms and library, worshipped and lied. By 1950 a new library and classroom building ne to the rescue of a bursting attendance. Enroll- nts continued to climb. Despite the increase, how- , the supply of new pastors continued inadequate he needs of a vigorously growing church.

Then came the providential purchase of Breck to save us from crowding additional buildings onto our cramped acres. The Breck educators had determined to shift from a boarding school to a day school and to relocate in south Minneapolis.

On January 1, 1957, Breck opened a new chapter in its history, and Luther Seminary inherited a campus five times its former size—with two additional major buildings, two secondary buildings, and two duplex dwellings.

Meanwhile, the magnificent old building which our fathers built, still sound according to engineers' verdict, has been completely repaired, renovated, and refurbished as a residence hall for unmarried students. Other properties have been brought into good repair (the Seminary owns 14 dwellings for professors' and staff residences), and other campus facilities have been expanded and improved.

*

The chapter which began with the Convention resolution of 1954 is now coming to a close.

The 1956 Seminary Development Fund Year is over!

But there are some paragraphs yet to be added before we come to the end of the page. The $1.5 million must come in! The job assignment has been done, but the bills must be paid. It is as simple, and as important, as that.

The 1954 Convention instructed its boards to move without delay, and work on the present campus was begun at once. A new building would have to be erected, but this could wait until the money was at hand.

But suddenly there was the opportunity of a century —we could buy Breck School if we acted at once. In full confidence that the congregations and people of the Church would have charged them with shameful betrayal of trust to do other than grasp this opportunity, the boards added this $800,000 commitment to the congregations of the Church. To do other would have been to break faith with the future, and to disbelieve the commission and promises of God.

The end of this great chapter is for you, our faithful congregations, to write. Your gifts—from congregations, Ladies Aids, Brotherhoods, Lutheran Daughters of the Reformation, Luther Leagues, and concerned individuals—will add word upon word to the final lines of this great epic.

Other chapters remain to be written, but let us end this one with glory!

ALVIN N. ROGNESS, President
Luther Theological Seminary

P.S. And we—teachers, students, and workers at Luther Theological Seminary—want you to know how deeply grateful we are for the wonderful evidences of concern which you, our congregations and people, have given us.

Seamen enjoy
a friendly cup of coffee

Men of the Sea

The Bible opens in Genesis with the Spirit of God moving over the face of the waters. It ends in the last book, Revelations, with a picture of the new heaven and the new earth where there will be no more sea. Throughout the Scriptures, seas and waters symbolize man's spiritual struggles, his defeats and his victories. Only when man meets Christ, the Divine Pilot, the Ruler of the winds and the waves, does man find life's journey purposeful, rewarding, victorious.

Christ loves the men of the sea. His first disciples were fishermen. The Church loves the men of the sea. For thirty-nine continuous years she has maintained a special ministry for seamen and fishermen through the Seattle Seamen's Center. All its activities are geared around this central purpose—that the men of the sea might learn to know, love, and trust Jesus Christ, the only safe Pilot in life, in death, and through all eternity.

Fishermen from Alaska and from the numerous fishing banks of the Pacific Coast, seamen from the many foreign ships that come to Seattle and Puget Sound, these are the men whom we serve.

A Home Away From Home

At 107 Columbia Street, Seattle, Washington, The Evangelical Lutheran Church maintains attractive reading rooms, chapel, offices, mail service, and fifty individual hotel rooms for seamen. Here indeed seamen find "a home away from home," where experiences are exchanged, mail from home is picked up, heads are bowed during morning devotions, problems are talked over, assistance is given when needed, and every now and then a cup of coffee and lunch are served by friendly women from our churches.

Many Outside Contacts

Hundreds of seamen are contact every week by the seamen's past through visits to ships in harbor ar through hospital calls at the Publ Health Hospital (also called Mari Hospital). Christian services thus re dered are numerous and varied. Fro time to time Women's Missiona Federation and Luther League grou sponsor special programs and servic at the Center. They are always we received by the seamen. The testimon of our Christian young people in pa ticular leaves a special imprint on th seamen.

Active Seamen's Mission Society

The Seattle Seamen's Mission Socie of about forty women from local EL churches meets every month at th Center, first to serve the seamen hom made goodies, and then to meet in th hotel lobby for Bible study, busines and Christian fellowship. The annu fall open house of the Center is spo sored by this group.

Eyes to See and Hearts to Share

We need to emphasize again an again that there are perhaps fe

At the Seattle Seamen's Cen

ups of men in any part of the ·ld more lonely, more tempted, re misunderstood, and more ig- ed than the seamen. The Christian urch has recognized that here is a d of service which has vast possibil- s, if we only had eyes to see and hearts to share. The prayers and support of our Christian people all the year round are gratefully received in the Name of Christ to maintain this Christian service for the men of the sea.

Mrs. Harald Siqueland

The Texas Vision of Home Missions

e Texas vision of Home Missions "big." Could it be otherwise in a e where everything else is big? xas is "big"—not only in its size, also in its oil wells and related ustries, its cotton belts, its wheat as, its grazing lands, its fruit areas the Valley, its lumber industry in forests of East Texas, and its in- tries in the cities. Texas is "big" in churches, too. Where else could a rch on its "Pledge Sunday" bring over a million and a half dollars pledges to support the Lord's work, did the First Baptist Church in llas, for 1957?

n this land of the "big," the Lu- ran Church is small, for only 2% the 1950 Texas population were mbers of the Lutheran Church. In ee of the state's 254 counties live fourth of the Lutheran population. 131 counties there are no Lutheran urches. And Texas is growing. Last year Texas ranked third in numerical growth among the states (exceeded by California and New York). Likewise it was third in 1954 in the number of new dwelling units. Figures reported by the Division of American Missions of the National Lutheran Council indicate that Texas population will increase by 2,616,000 in the fifteen-year period, 1950-1965, a 33.8% increase. In this fifteen-year period, 80,400 new homes will be built (second among states). Texas is among those states, too, where thousands of Lutherans from other states are now making their homes. Do you see why the Texas vision for Home Missions in the Lutheran Church is "big"? The fields are and will be white unto the harvest. The Lutheran Church has a part in evangelizing this tremendous procession of peoples in Texas.

The Lutheran Church is doing something about its responsibility in Texas. In the decade 1945-1954, Lutherans of the NLC started 41 new congregations in Texas. In the biennium 1955-1956, it is estimated that 25 new congregations will be started by synods of the NLC. At present these same synods have under study 45 assignments from the Texas Regional Home Mission Committee. These new congregations and assignments extend from El Paso to Denison, from Dalhart in the Panhandle to Brownsville in the Rio Grande Valley. Yet even with this expansion, the Lutheran churches have just begun their work.

The ELC has been working in Home Missions in Texas, too. Although our Church is extremely small in Texas, its contribution has been significant in proportion to its size. Prior to 1942, our Church had eight congregations. Since 1942, eight new congregations have been organized. Today these eight new congregations have more members than the original nucleus of our Church in the Lone Star State. They are strategically located for service. Trinity in Fort Worth is located in the heart of that great city, adjacent to the Civic Center. Oak Cliff in Dallas, Good Shepherd and Holy Cross in Houston, Calvary and Faith in Fort Worth—all serve rapidly growing suburban areas. Midland Lutheran serves the great West Texas oil city. Prince of Peace in Arlington serves the rapidly growing area between Fort Worth and Dallas.

Active participation in the study of new mission opportunities is made by our participation in the Regional Committee. The District Committee, the Home Mission Board and its representatives, and the mission-minded membership of our congregations are attempting to alert our Church and its congregations to the tremendous opportunites for Christ in Texas. At present the ELC is studying twelve new fields where congregations may possibly be organized. That is a part of our vision.

That vision must seep down into all 2,664 congregations of the ELC. For it is in these congregations that the Church must catch the vision. Then it must pray and give, that the vision may be translated into reality. We need men who will answer the call of the Lord. For that reason, the entire Church needs a Texas vision of Home Missions. And that must be not as "big," but bigger than Texas. For the Lord's business is the biggest business in all this world.

John R. Groettum

home away from home . . .

These pages were planned by
Mrs. T. Arnold Thompsen, Home Missions Secretary

The ELC and Its World Mission

Raymond M. Olson
Director of Stewardship

"Our Father, with so much bitterness abroad in the world—this p bleeding world, stumbling from blunder to blunder, hollow with gra hard with hate—may we who own the name of Christ, shed abroad T love." (Prayers of Peter Marshall)

This is the spirit of Foreign Missions. We send out our men and wom to foreign lands because they have come to know the love of Christ a are equipped to bring the knowledge of this great truth to the people other lands and other tongues. We send our money to help support nat Christians in full-time service because we want to melt away the bittern and the hatred and the hopelessness through the discovery of the gr Christian hope. We are in serious trouble in our own Christian life if t is no concern of ours, if we will consent to keep the Message to oursel and our town and not send it out to these far places.

The 1956 fiscal year will soon close. The foreign mission work which is to be supported on the basis of 1956 giving is waiting for the final reports. A part of the total Budget is for foreign missions. The final 1956 roll call is being taken these days through the mail which pours into the Treasurer's office. Is your congregation effectively answering the roll call of those who want to shed abroad the love of God in Christ? We do not have forever to complete these tasks. We must measure these weeks and count them precious.

If you are moved to provide extra money because you believe in Foreign Missions, send it through your congregation as a "plus" for the Budget, or send it direct to the Treasurer of the ELC, 422 South Fifth Street, Minneapolis, providing him with the name of your pastor and your congregation.

Correspondence

THE CONFESSIONS IN THE NEW CHURCH

►At a recent inter-synodical pastoral conference in Aberdeen, South Dakota, November 26-28, thirty-five pastors were present, representing ALC, ELC, Missouri, and Suomi Synods.

Theme of the conference was "Confessing Christ as Lutherans in America" and centered in the Lutheran Confessions. The confessional statements were traced in their historical relationship to the German, Scandinavian, and American Lutheran churches.

The relation of the coming merged Church to the Lutheran Confessions was discussed. The members present expressed their belief that Article IV, Sections 2 and 3, of the Constitution, contained in the *Report* of the Joint Union Committee, 1956, should be revised so that all the confessions of the Book of Concord (3 ecumenical creeds, the Augsburg Confession and Apology, Luther's Large and Small Catechisms, Schmalkald Articles, and Formula of Concord) be accepted on an equal basis. The consensus was that this Article as presently stated is ambiguous and inconsistent with historical development.

THE CONFERENCE COMMITTEE
HAROLD O. BOMHOFF (ALC)
LOWELL GREEN (ALC)
EDWARD W. NERVIG (ELC)
GORDON A. SELBO (ELC)

A VALUABLE BOOKLET

►While reading a copy of the wid circulated Protestant magazine, "Moo Monthly," and particularly the colun "In the Study," edited by one of Am ica's most respected conservative the ogians, Dr. Wilbur Smith, I made most important find. Dr. Smith voted a healthy portion of his intere ing column to underscoring the va of a booklet entitled, "The Tru About the Virgin Mary," written the Rev. Paul E. Schuessler, S.T.M Missouri Lutheran pastor, and pu lished by the Concordia Publishi House, St. Louis, Mo.

Now that I have finished readi this publication, like Dr. Smith I wa to do what I can to get it out of t publishing house into the hands of many readers as possible. . . . Past and congregations should take steps see that such a balanced and tru Christian approach to a difficult su ject is widely distributed among t people.

A PASTOR

DEVIANT CHILDREN

►Juvenile delinquency is a scourge of the U. S. A. It may be a scourge in other countries, too, but let us confine our discussion to our country and what the Church can do about it.

Whether delinquency among youth is any worse in our day than in other generations is not the point here. Magazines and newspapers tell about wayward children destroying property, committing immoral acts, having gang fights, drinking, defying law and authority.

A child for various reasons (broken homes, bad company, feelings of unwantedness and lack of security, etc.) may deviate from society's moral standards. If such a child does not adjust to the regulations set before him, he may be sent to a training school or reform school.

This youngster is not as yet a hardened criminal; he is a deviant youngster. When he gets into the state training school, what happens? He then becomes an associate not only of other deviant children but also of habitually delinquent children. Many authors of books on criminology deplore this situation, their invariable conclusion is that this is the place where children having run afoul of the law a few times become hardened criminals. Superintendents of the training schools fully understand and deplore this situation, but because of lack of facilities they can segregate the children only to a very limited and ineffective extent.

Many law enforcement officers hesitate to send a young deviant to a state reform school. As a "hope-it-will-work" measure, they will recommend the transfer of such a youth from a school in one community to one in another community in order to give him a new start. From observation this writer can testify that this plan will not work except in very rare instances. And why doesn't it work? Mainly because the child in question needs therapeutic help from someone who has been specially trained to rehabilitate such children. Therefore, if the child does not get expert aid, he will probably not be able to adjust any better in the second school than in the first. And so all the expense, bother, and confusion of transfer is of no avail.

Here is where the Church could enter the picture. The writer suggests that the Church give much prayerful thought and consideration to the idea of establishing a school on the secondary level—not for habitually delinquent children, but for the purpose of rehabilitating deviant children. The personnel of such a school would need to be trained in psychiatry and psychology.

Thus through the mental and social help contributed, the Church could more easily win such youngsters for Jesus Christ.

There is a great need for such a school.

K. J. Flugstad
Canton, S. Dak.

WORTHY OF HIRE?

►I read with interest your editorial titled "Worthy of Hire." I wholeheartedly agree with you when you state that there are still pastors deplorably underpaid, but maybe you had better look at the other side also. I believe that you could also estimate that many congregations have greatly improved the salaries they are now paying pastors, thanks to the "D.P." (district president). Whenever you call a pastor now, the D.P. suggests paying a greatly increased salary. I don't deny paying any pastor a proper salary or more if they can get it, but I do definitely think there is a limit to some of the things our Church is doing. Such things include using home mission money to furnish parsonages in home mission congregations and even encouraging others to furnish them with rugs, refrigerators, stoves, etc. In your editorial you wanted to include the pastor's car payments. After all, let's be sensible. I work in a public position also and am paid by the public just as a pastor is, but I certainly know in my position and also in many others there are none that I can think of where they furnish the rugs, refrigerators, stoves, car payments, etc. After all, the pastors are human too. Then you even suggest paying for his baby sitting bills because it would then allow the pastor's wife to carry out numerous church duties. Remember there are many other types of wives and families that also have to pay baby sitting bills but never receive such treatment. It is considered part of their job and certainly a pastor is no different in this sense. Bills are bills, but wouldn't it be nice if none of us had such bills to take care of and just received an income that you could spend on anything that you want. I am quite surprised that you didn't also suggest paying for his food because it was a necessary expense for the pastor to carry on his position!

Actually the last statement is an extreme, but isn't it possible to go a little too far with some of the suggestions you made that should be paid for, for the pastor?

An Interested Reader
and Church Worker

THE DIACONATE

►"I commend to you our Sister Phoebe, a deaconess of the Church at Cenchrea, that you may receive her in the Lord as befits the Saints and help her in whatever she may require from you, for she has been a helper of many and of myself as well."

So the Holy Spirit through Saint Paul introduced Sister Phoebe to the Christians at Rome. In much the same manner Erling Nicolai Rolfsrud introduces Sister Elisabeth Fedde to those who have the privilege of reading her story, "Borrowed Sister."

Christian deaconesses have carried the Good News to those places where others could not, more effectually than others could have, from the day of Saint Paul's letter to the Romans to the day of this letter. Christian Sisters of the Lutheran faith taught Florence Nightingale the principles of nursing. My grandmother often recounts how they ministered to the sick in her native Norway. Presently, in Germany 38,000 Protestant Sisters labor in the name of Christ Jesus.

But this office is being neglected in the Lutheran Churches of America and our churches are suffering accordingly. For a strong Church, for a positive witness for Jesus, we need a consecrated clergy, diaconate, and laity. We shall never fill any of these offices with effective witnesses by promising them good wages, a pension plan, and a modern uniform to wear.

I would seriously question the direction leaders of the ELC have taken our Diaconate and urge them to reconsider. There are many who are widows, who are spinsters, or who are young but poor, who feel the call to go out and dedicate their lives in full-time Christian service. They are needed both by the Church and the unsaved. Can we ignore this challenge? I think not, for I know the ELC and she is too big for that.

F. E. Nelson
San Antonio, Texas

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY AFTER EPIPHANY

The Epistle: Ephesians 2:10-16 — **The Gospel: John 4:4-26**

Monday, January 14
MY PART

Read Romans 12:6-16

Having gifts that differ according to the grace given to us, let us use them.

It should come as no surprise to the child of God that he *does* have a part in the program of the Kingdom. There is no need for spectators, for all are participants in the spread of the Gospel. The assignments may vary in size and responsibility, but every one is given a part. And God looks to each one expecting him to use it.

Here is one man who knew that he was not given any great gift. But he had faith and he let God lead him to become a generous giver. He put his gift to mighty purposes. Here is another who was quiet, and even self-effacing, but he was a regular church-goer. He used his gift. Here is a woman who could not go to the mission fields, or work in an institution of mercy, but was a good wife and mother, bringing up her children in Christian surroundings. She was using her gift.

Let us use our gifts to God's glory!

Tuesday, January 15
MANY MORE

Read John 2:1-11

This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory.

When Jesus changed the water into wine at the wedding in Cana, it was a sign of what He had come to do. He was to affect people's lives in much the same way; because of faith in Him, men's lives were to be changed from lesser to greater. It was to be a real change taking place within.

But this was the "first of his signs." There were many more miracles to come. And that is the way it is with people when Christ enters into their lives. They pass from one glorious experience to another. And each step seems more wonderful than the former.

Christian growth is a plain teaching of the Bible, and we are indeed commanded to move onward and upward in our Christian experience. We should look into our lives and see whether we are staying on the same level or whether we are moving on and up to a higher understanding of the glories of the Christian experience.

Wednesday, January 16
HIS WORKMANSHIP

Read Ephesians 2:10-16

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

We are what we are by the grace of God, if we are Christians. If we are not believers, what we are is charged strictly to our own account. That's one of the differences between relying upon God and relying upon yourself. Christians are God's workmanship. Men can make ordinary men of themselves, but God, in Christ, can make living men.

Not only are the saved God's workmanship, they are also workmen. That is what they have been saved to be. It is as though God says, "I shall save you from the works of the Devil so that you shall do the works of righteousness."

Sometimes it seems as though we stress the importance of faith at the expense of the importance of works. We know that we are not saved by works, but let us not forget that one of the evidences that we are saved is our works.

✚ ✚

Thursday, January 17
JOINING THE FAMILY

Read Matthew 12:46-50

For whoever does the will of my Father in heaven is my brother, and sister, and mother.

There came a time in the life of Jesus when it was necessary to break His family ties. And when His people came to Him on this occasion, He made a statement that may have sounded rough. But He was now ready to announce the formation of the new family—the family of believers. "Whoever does the will of my Father in heaven is my brother, and sister, and mother."

And that's the door leading into the Christian family to this day. That this is a worth-while family to join goes without question in the minds of many people. But they often hesitate at the way to join up. If only it required nothing but a "say-so." Or a simple signing up of some kind. But the trouble for some is that you have to *do* something. And this happens to be doing the will of the Father.

The requirements are stiff, to be sure. But remember, this is no ordinary family!

Friday, January 18
CREDIT LINE

Read I Corinthians 1:26-31

Therefore, as it is written, "Let him who boasts, boast of the Lord."

How easy it is for us to forget! A young man who had done very well in college accepted the congratulations of his friends, and tried to be modest about it, even though he wanted to leave the impression that he had managed it all alone. Another graduate, equally successful, was very happy to admit that he owed it to the helpful interest of the teachers, and especially was he grateful to his parents who had sacrificed considerably to get him through school. You can boast to boost yourself, or you can boast of your friends without whom you could not make it.

When you get over into the spiritual department you are in dangerous territory if you take any credit yourself. If you do, it may be that your state of salvation is shaky. There is only one credit line that stands up in the field of faith, and that one is this: "He is the source of your life in Christ Jesus." Not me, but God. Not these hands, but Christ.

Saturday, January 19
A GOOD REPORT

Read Luke 19:1-10

"Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold."

Zacchaeus was not bragging when he said this to Jesus. This speech is not to be confused with nor compared with the windy prayer of the Pharisee in the temple. The Pharisee was bragging; he was telling God what a good fellow he was. And God despised his prayer because it was the report from an unrighteous, self-righteous heart. But the speech made by Zacchaeus was not the recitation of a braggart; it was the report of his activities because he was now saved. Jesus honored it. He said, "Today salvation has come to this house."

Again we must be impressed with this —that we have to *show* that we are sons and daughters of God in Christ Jesus. Constantly we are like children coming home from the school of life carrying report cards. And God looks to see what, and how well, His children have done.

Here and There on the Christian Front

Dangers of "Welfare State" Cited in Denmark

The theory that "the voice of the Church is the conscience of the State" was put into practice with varied reactions recently in Denmark.

Dr. Regin Prenter, professor of theology at the University of Aarhus, speaking at the annual worship service marking the opening of the Danish Parliament, warned the government officials of the dangers of the welfare state. He pointed out that too great a dependence on government will stifle self-reliance of the people and make them incapable of democratic self-government.

Taking as his text, "Thou shalt love thy neighbor as thyself," Dr. Prenter praised, "the far-reaching social legislation" of recent years which has "put an end to much human need and misery." But he added, "A democracy can live only as long as there is a feeling of responsibility in the people."

Sharp criticism of the sermon was voiced by editors of the Danish press who took issue with the speaker on the grounds that it was a "political sermon" rather than the "ordinary devotional service" customarily delivered on the opening of the Parliament.

In response to the criticisms Dr. Prenter is quoted as saying that "a colorless church service is of no devotional value." Dr. Prenter is chairman of the Commission of Theology of the Lutheran World Federation which will hold its third general assembly in Minneapolis in August this year.

Church Members Reject $500,000 Offer for Property

A sense of its mission to the heart of Washington, D.C. caused First Congregational Church there to reject an offer of $500,000 for its present property and instead vote to spend $1,000,000 to build a new church on its present site.

The action was taken by the members of the church after listening to speakers declare that too many Protestant denominations are abandoning the heart of the city in favor of suburban sites.

Two years ago the congregation was faced with an order by the fire marshal condemning use of the Church's Sunday school rooms unless substantial renovations were made. Members then voted to erect a new edifice and put its 88-year-old downtown location up for sale. Since that time the congregation has re-evaluated its ministry and the $500,000 was rejected by a 3-1 vote.

Hungarian Lutherans Reorganizing Church

Most recent reports from Budapest indicate that the presidium of the General Synod of the Hungarian Lutheran Church is continuing to widen the scope of its reorganization of the Church which began with the anti-Soviet uprising last October.

The presidium announced, through its rehabilitated head, Bishop Lajos Ordass, that elections will take place this month to fill all other church posts, including bishoprics. Results of the elections, it was stated, will be made public Jan. 19. The General Synod has also formally rehabilitated all pastors who had been removed or suspended by former Communist regimes for political reasons.

Bishop Turoczy, reinstated head of the Northern district of the Church, has sent to all parishes in his district copies of a statement by Janos Horvath, head of the State Office for Church Affairs, guaranteeing unhampered freedom of religious instruction in the schools.

The presidium has accepted the resignation of Ernest Hilhalfi, lay president of the Church, who is presumed to have fled to Vienna. It reinstated in his place 76-year-old Baron Radvanzsky, who was tried with Bishop Ordass but whose case was indefinitely postponed after he became ill during the trial.

RNS Photo

KOREAN ORPHANS FIND HOME IN AMERICA—These bewildered youngsters taking their first look at America were among 89 Korean orphans arriving in San Francisco to find new homes with foster parents. They came on an airliner chartered by Henry Holt, an Oregon farmer, who accompanied them on the flight. Mr. Holt has been bringing Korean children to this country in groups since last year. Average age of the new arrivals is between two and three. The eldest is seven, while some are infants in bassinets. Families in California have adopted 32 of the orphans, and Oregon families 17. The others will go to homes throughout the country.

Polish Church-State Relations Bill Drafted

A bill which seems to relax the grip of the state on the church in Poland is now being drafted for Parliamentary approval according to Warsaw radio. It will be introduced for discussion by the legislative body after elections this month.

The bill is based on agreements made by a four-member Church-State commission set up by the government following the liberation and restoration to his post of Stefan Cardinal Wyszynski, Primate of Poland.

According to the reports the new law will abolish the decree of 1953 under which the government gave itself the right to remove from their posts clergymen who supported "anti-State activities" or acted "contrary to law and public order." The Church will also be given a freer hand in regard to appointments of its own leadership.

Permission for chaplains to work in hospitals and prisons was specifically provided in an agreement announced by the Church-State commission. Religious instruction in the schools has also been restored with details to be worked out between a representative of the Church and the Ministry of Education.

Hindu Leaders Praise Work of Christian Missionaries

Nine prominent Hindu leaders, in a joint statement issued at Madras, praised the work of Christian missionaries in India and attacked allegations made against foreign mission institutions by some state government groups.

Declaring they have had close contact with the work of missionaries over a period of years, the Hindu leaders said that Christian missionaries had maintained "high standards of integrity and public service in their work and that they had not sought to undermine patriotic or national loyalties."

The signers of the joint statement criticized the well publicized charges brought against missionaries last July by the Madhya Pardesh government committee. The leaders declared, "There is a tendency to indulge in indiscriminate and extravagant attacks, and sometimes these attacks have taken in their sweep our own countrymen who are Christians."

Names in the News

Dr. Hermann G. Dohms, prominent Brazilian Lutheran educator and theologian, died December 4 at the age of 69. He was president of the Rio Grande synod and is largely responsible for the present organization of the Lutheran Church in Brazil, the largest Protestant body in Latin America.

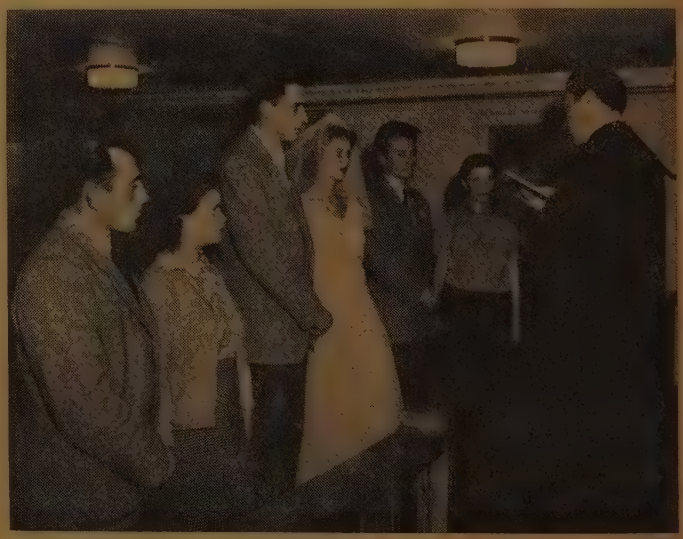
Dr. Alden Drew Kelley, president and dean of Seabury-Western Seminary (Episcopal), Evanston, Ill., left New York in December for his new post as subwarden of St. Augustine's college in Canterbury, England. The college, attended by Anglican clergymen from all over the world, is the communion's official college for post-graduate study.

The Rev. Asmundur Gudmundsson, Lutheran Bishop of Iceland, recently made a two weeks' visit to Russia at the invitation of Patriarch Alexis, head of the Russian Orthodox Church.

Evangelist Jack Coe, Texas faith healer, died in Dallas last month of bulbar polio at the age of 38. Earlier in the year, Mr. Coe was named defendant in a $150,000 damage suit brought by the parents of a three-year-old youngster afflicted with polio whose leg braces the evangelist allegedly had ordered removed.

The Rev. Oscar R. Rolander of Auburn, Wash., has been named secretary of the department of World Missions Cooperation in the National Lutheran Council's division of Lutheran World Federation Affairs. The Augustana synod pastor has had several years of service as a missionary in Tanganyika, East Africa.

Dr. Ralph J. Montanus was recently installed as pastor of the interracial Bethany Baptist Church in Jamaica, N. Y. Dr. Montanus, who has been blind for 16 years, has been director of the Gospel Association for the Blind which he founded in 1947. He said that he accepted the call to Bethany with the hope of making it a "demonstration of real Christianity in an interracial setting."



RNS Photo

TRIPLE WEDDING FOR HUNGARIAN REFUGEES—These six Hungarian refugees started their new life in America by getting married shortly after arrival here from their Soviet-dominated native land. Officiating at the ceremony is the Rev. Imre Bertalan of the Hungarian Evangelical and Reformed Church, Passaic, N. J.

Ministry of Music

Oscar R. Overby

pecial mention has been made of the Choral Union ppointment to join with the Young People's Luther eague in convention at Missoula, Montana, July 16-21, 57. A list of the songs to be used was announced this column in the November 20 issue of the HERALD. ue to new developments in the plans for the Lutheran outh Chorus, which is scheduled to sing at the youth ssion of the meeting of the Lutheran World Federaon in Minneapolis next August, the list of songs lected for Missoula has been revised. See the new list elow.

The first five numbers on this new list are songs to e sung by the Youth Chorus at the LWF session in Minneapolis August 24. It is hoped that these numbers vill be sung in massed choruses at the youth conventions f the various synods prior to the great rally in Minnepolis. This should help materially in preparing the ingers for the five-thousand-voice chorus at the LWF ally. The five songs were selected particularly to fit the heme and drama of the youth program now under reparation. Intersynodical area rehearsals and, later, egional rehearsals are planned for the five-state territory surrounding Minneapolis, the site of the LWF conference. Youth singers of high school and college age are urged to procure their music, to watch for announcements of area rehearsals, and to plan now to join this unprecedented venture in song. According to all reports, this will be a once-in-a-generation experience for young and old alike, and especially for singers, for they will have a voice in the spiritual world-drama of the day.

In the meantime, all our own ELC choirs, youth and adult, are again alerted to be prepared for the Choral Union participation in the Missoula convention July 16-21. There is a *Finale* to be sung to the forty-year long YPLL-CU adventure.

SONGS FOR MISSOULA, REVISED LIST

1. Crown Him With Many Crowns. From the hymnals.
2. God's Son Has Made Me Free. Grieg-Overby. Augsburg 1004
3. Lamb of God. Arr. Christiansen. Augsburg 133
4. The Hallelujah Chorus, from "The Messiah." Handel. Any authentic edition.
5. Jesus, in Thy Dying Woe. Arr. Sateren. Augsburg 1172
6. Lord of Spirits. Reissiger-Christiansen. Augsburg 123
7. The Morning Light Is Breaking. From the hymnals.

All songs, including the two hymns in sheet form, are available at Augsburg Publishing House.

Within the ELC

NEW LWF SECRETARY FOR RESETTLEMENT AND MATERIAL RELIEF

Donald E. Anderson, Assistant Director of the Lutheran Student Foundation of Minnesota, will arrive in

eneva this month to begin work as ecretary for Resettlement and Material elief in the Lutheran World Federaon, Department of World Service.

Mr. Anderson, graduate of Luther Seminary, St. Paul, was a resettlement officer for the World Council of Churches in Germany in 1954 and 1955. His new position in Geneva will involve responsibility for the Department's entire resettlement program in all areas of the world, including the United States, Canada, Australia, and several other countries. He will also supervise the channeling of Lutheran World Federation relief supplies being distributed in Hong Kong, India, West Germany, Austria, Yugoslavia, the Near East, and Hungary. He will be responsible for Lutheran World Federation representation on various intergovernmental emigration committees and other organizations.

"THE MEASURE"

A new film now ready for showing in ELC congregations is designed to tell the story of what it means to belong to The Evangelical Lutheran Church.

Titled *"The Measure,"* this 37-minute black and white film emphasizes the individual ELC member's participation in a significant Christian corporation whose assets total nearly $50,000,000.

Produced by the ELC's Public Relations Office in cooperation with the Department of Stewardship, the film presents an accounting in laymen's terms of both individual and corporate stewardship, relating the "man in the pew" with the end results of his gifts to the Church in Christ's Name.

"The Measure" shows the Church's leaders at work, depicts the organization of the ELC, its administration, departmental functions, and ultimate outreach of the total program in terms of service.

The film is available through the Films Department of Augsburg Publishing House, 425 So. Fourth St., Minneapolis 15, Minn., for a handling charge of $3.00.

BIBLE CAMP WORKSHOP
January 14, 1957

A significant move for the future of Bible camping in The Evangelical Lutheran Church will be under consideration January 14 at Luther Seminary in St. Paul. A proposal offered by the present National Bible Camp Board and endorsed by the Church Council for the establishment of a loose association for our Bible camps will be under discussion. Several resource people will take part in the discussion.

The association, if it is approved, can go to work immediately since members of the Board of Directors called for in the constitution have been elected at the District Luther League conventions held last fall. This Board is composed of an equal number of lay and clergy representatives from each of our districts.

Each local camp association **and** each circuit are encouraged to send a lay and a clergy delegate to the Jan. 14 meeting. Anyone interested in the Bible Camp movement in our Church is invited to attend.

Following the discussion of the constitution, there will be a workshop on some of the areas of Bible camping most in need of discussion. The program for the day is as follows:

9:00 a.m. Opening meditation by Dr. Fredrik Schiotz
9:30 a.m. Discussion of Proposed National Bible Camp Association
Pastor O. H. Hove, ELC representative
Dr. Charles Nasby, resource
12:00 a.m. Noon meal at the Seminary
1:45 p.m. Preparation for cell groups
2:00 p.m. Workshops on following topics:
Youth Assurance in Bible Camping
Resource: Arndt Halvorson, Hope Church, Minneapolis
Place of Personal Worth in Camp Discipline
Resource: Mel Braaten, Chairman, Bible Camp Board
Personal Relationships in Camping
Resource: C. Richard Evenson, pastor, Woodlake Church, Minneapolis
Personal Capacity of Youth at Camp
Resource: Gordon Rasmussen, Instructor, St. Olaf College
Growth Toward Back-Home Situation
Resource: Wilton Bergstrand, Augustana Youth Director
Participation of Youth in Camp
Resource: Dar Roa, assoc. pastor, Bethel Church, Minneapolis
Appreciation of God's Created Order
Resource: Al Byers, Faculty LBI
Age Level Considerations in the Camping Program
Resource: Cully Johnson, Exec. Secy., Brotherhood
The Physical Construction of Our Camps
Resource: Gerald Manlove, YMCA Director, St. Paul
Managing Our Camps
Resource: Paul Watson, Luther-dale Camp Manager
3:45 p.m. Coffee Break
4:00 p.m. Workshops resume
5:30 p.m. Evening meal at the Seminary
7:00 p.m. Workshops resume
9:30 p.m. Vespers—Installation of new Bible Camp Board of Directors

RNS Photo

NEW CHAPEL IN SKAGIT VALLEY—This new chapel addition to Shepherd of the Hills Church in Concrete, Wash., was dedicated November 25 by Dr. S. C. Eastvold, first vice president of the ELC. Sponsored by the North Puget Sound Circuit and with the Burlington, Wash. Church as one of its underwriters, Shepherd of the Hills congregation was organized in May 1954. The original building purchased by the congregation was a spacious residence which has been converted into class rooms for Sunday school and other parish uses. Cost of the total unit is $60,000. Pastor of the parish is the Rev. Morris A. Thompson.

PERSONS

The Rev. Gabriel Tweet has resign as pastor of Christ Church, Chicago, accept a call from St. John's Chur Kasson, Minn.

The Rev. S. L. Tallakson of E Claire, Wis., is serving as interim p tor at St. John's Church, Spring V ley, Wis.

The Rev. Peder Lerseth of He dricks, Minn. has recovered from ma surgery in November and is occupyi the pulpit again in his two congreg tions of the parish. During his illn services were conducted by his s Luther, and son-in-law, Alvin Berg both students at Luther Seminary.

The Rev. Roy P. Hagen and fam have returned to the United States furlough from India where Past Hagen, serving under the World M sions Prayer League, is principal of t Darjeeling Hills Bible School, the fi school of this type for the Nepalis their own language.

DISTRICTS

Southern Minnesota

Minneapolis, Minn. A family Chris mas Eve service was added to t schedule of Christmas worship at Ce tral Church this year. It was held 4:30 p.m. on December 24.

CHANGES OF ADDRESS FOR ELC PASTORS

R. C. Cartford, 306 Oxford St., Northfie Minnesota, 1-1-57
P. C. Danielson, 1027 Therbrook St., Chi pewa Falls, Wisconsin, 1-1-57
Henry L. Erickson, Carpenter, Iowa, 1-1-
P. M. Fjaere, Canton, S. Dak., 12-31-56
M. Eugene Foehringer, Rushford, Minn sota, 1-1-57
E. H. Fretheim, RR No. 4, Beloit, Wisco sin, 1-1-57
Howard C. Gravrock, 1933 Deerwood S W. Sacramento, Calif., 1-1-57
E. J. Haanstad, Hudson, South Dako 1-1-57
Clarence Haugen, 13660 Highwood Dri San Jose, California, 1-1-57
I. O. Jacobson, 1426 N. E. Monroe S Minneapolis 13, Minnesota, 1-1-57
Henry B. Kleinert, Grand and 2nd Av Eau Claire, Wisconsin, 1-1-57
Norman Landvik, 214 Park St., Detr Lakes, Minnesota, 1-1-57
Raymond M. Mathsen, 340 8th St., Oswe Oregon, 1-1-57
R. K. Mostrom, Mt. Horeb, Wis., 1-1-57
Russell E. Osness, 1236 S. Layton Blv Milwaukee, Wis., 1-1-57
R. O. Overgaard, Ellison Bay, Wis., 1-1-
L. M. Roseland, Sr., 414 S. Barrington Av Los Angeles 49, Calif., 12-15-56
John L. Spencer, Glenwood, Minneso 1-1-57
I. J. Tanner, 212 Hill St., Neilsville, W 1-1-57
R. M. Vordale, 141 Lisbon Rd., Oconon woc, Wis., 12-27-56

n-Year-Old Parish dicates Church

'en years of history culminated in dedication of a new house of wor- for Grace Church in Albert Lea, n. on November 18. Dr. E. C. nertson, president of the Southern nesota district, preached the dedi- ry sermon and conducted the rite dedication.

was on November 17, 1946 that members of First Lutheran, Albert and the assistant pastor, the Rev. R. H. Johnson, were given letters ransfer during the worship service sent on their way to organize a congregation on the North side of n. They went immediately to the ement of the Security State Bank to their first service as a congrega- . Five months later 439 charter nbers officially organized Grace urch and called Pastor Johnson as r leader.

Grace Church was the first instance new type of financing in the home sions program of the ELC which since become quite accepted. Al- ugh guidance and direction were en by the Home Mission board to new church, no Church extension ney was used in the project. First heran mortgaged its property to pro- the money needed and thus be- ie the "mother church" of the new gregation.

Rather than build a small chapel that would be inadequate for both present and future use, members of Grace Church decided to build a temporary house of worship, a quonset hut which they erected in 1947.

After more growth and expansion, a financial plan for the new and permanent church was established in 1950. Members of the congregation were asked to give five per cent of their weekly income to the building fund, while maintaining their present pledge to the current budget and benevolences of the Church. This approach emphasized proportionate giving and brought many members into the tithing category.

By 1953 the funds had grown to the extent that the congregation voted to begin construction of the new Gothic Lannon stone church. Ground breaking ceremonies were held on April 26, 1953, and on October 17, 1954, the congregation carried sacred vessels from the altar of the quonset into the new church building. The new house of worship was not completed. It was only a shell with all of the inside finishing work yet to be done.

The new church was used for two years while this finishing work was completed. More than 10,000 hours of volunteer labor have gone into the building. The building contains a sanctuary which seats 750 worshippers when overflow space is utilized. Overall dimensions are 160 by 158 feet. There are 50 individual rooms in the building including 22 for Sunday school classes. The choir and organ loft are situated in the balcony of the church. A sloping lot makes it possible to have both the entrance to the nave and the basement on ground level.

Grace Church has grown to more than 1,800 members and has a Sunday school enrollment of 650. Two worship services are held every Sunday and there are seven departments of the Sunday school.

OBITUARIES

The Rev. Hans O. Mosby died October 17 at the age of 79 years in Mason City, Iowa, following a two-month illness. Born March 11, 1877 in Stavanger, Norway, he came to Yankton, S. Dak. at the age of six and later moved with his parents to Ryley, Alberta, Canada. A graduate of Camrose College and Luther Seminary, Pastor Mosby was ordained in 1918. He served the following parishes: Bulyea, Sask., 1918–21; Torquay, Sask., 1922-25; and Frost, Minn., 1925-52. Since his retirement from the active ministry, Pastor Mosby has lived in Mason City and served as chaplain of the Good Samaritan Home, where a short funeral service was held. Final rites were at Dell Church in Frost, where the Rev. M. Bagne conducted the service and Dr. C. M. Weswig, professor-emeritus of Luther Seminary, preached the sermon. Survivors include his wife, four daughters, and one son.

Mrs. J. M. Hestenes died in Minneapolis on November 11, at the age of 77. Since March last year she had been a resident of the Ebenezer Home, Minneapolis. Funeral services were held at the Ebenezer Home on Nov. 13, and at the Norway Church, Waterford, Wisconsin, on Nov. 14. Interment was in the Norway Cemetery.

She was preceded in death by her husband, the Rev. J. M. Hestenes (in 1933), and by two children. In the 30 years of his ministry, Pastor Hestenes served parishes in North Dakota, Iowa, Nebraska and Wisconsin.

Surviving are a daughter, Mrs. N. S. Magelssen, Canby, Minnesota, and two sons, the Rev. J. R. Hestenes, Edgerton, Wisconsin, and Dr. Erling G. Hestenes, on our mission field in South Africa.

In Loving Remembrance

Memorial Wreaths—ELC

Rohde, Mrs. Hugo, Madison, So. Dak., $1.
Rolland, Mrs. Martin, Fertile, Minn., $135.
Rosincrans, Martin, Denhigh, No. Dak., $22.
Running, William, Eau Claire, Wis., $15.
Severson, Fred, Portland, Ore., $8.
Severson, Julia, Forest City, Iowa, $2.
Simonson, Rudolf, Two Harbors, Minn., $5.
Skeie, Arthur, Garden City, Iowa, $25.
Spellum, Martin, Buxton, No. Dak., $2.
Stensen, Mrs. Anna S., Oakland, Calif., $3.
Walker, Sarah, Elgin, Iowa $18.
Weikle, Mrs. Sophie, Franklin, Minn., $110.
Weverstad, Peter, Ettrick, Wis., $3.

From November 5 through 9, 1956

Alm, Mrs. Palmer, Gratiot, Wis. $5.
Amundson, George E., Byron, Minn., $21.
Anderson, Joseph, Webster City, Iowa, $119.25
Anderson, Merrill B., Eagle Grove, Iowa, $18.
Ashburn, Clara, Clinton, Wis., $5.
Bakko, Mrs. W. H., Walcott, No. Dak., $35.
Barsten, Anton, Wahpeton, No. Dak., $3.
Bekken, Oscar, Bloomer, Wis., $2.
Berg, Mrs. A. N. Blue Earth, Minn., $4.50
Berge, Mrs. Karina, Whalan, Minn., $72.25
Berkland, Nels, Volga, So. Dak., $6.
Blomgren, Olena, Patterson, Calif., $6.
Bothel, Harry, Ossian, Iowa, $4.50
Braget, John, Wanamingo, Minn., $6.
Brandt, Katie, Clear Lake, Iowa, $15.
Brujord, K. L., Culbertson, Mont., $2.
Christensen, Alex, Clarkfield, Minn., $10.50
Christenson, Mrs. Rudolph, Ellsworth, Wis., $67.50
Christianson, E. M., Nome, No. Dak., $14.
Dahl, Mrs. Inga, Blue Earth, Minn., $2.50
Elvick, Mrs. Knute, Lakota, No. Dak., $5.
Erickson, Andrew, Badger, Minn., $9.
Ericksrud, Mrs. Martin, Blue Earth, Minn., $13.
Feckingstad, Martha, Cresco, Iowa, $10.
Fjellanger, Andrew, Sherman, So. Dak., $25.
Fjelstad, Ella, Rothsay, Minn., $17.
Froseth, Betsy, Hendricks, Minn., $51.
Gilb, Herman, Walnut Grove, Minn., $3.
Gilyard, Alma, Clear Lake, Minn., $10.
Grasby, Mrs. Olaf, La Crosse, Wis., $16.
Green, Stanley, Beresford, So. Dak., $2.
Groth, Julian, Wanamingo, Minn., $5.
Gunderson, Mrs. Albert, Ada, Minn., $5.
Halvorson, Hegbert, Viking, Minn., $5.
Hamre, Ole P., Decorah, Iowa, $8.
Hanson, Lloyd, Ivanhoe, Minn., $117.
Haugstad, Jacob, Arlington, So. Dak., $14.
Hendrickson, Carl, New Richland, Minn., $5.
Henrickson, J. L., Crookston, Minn., $11.
Hestness, Simon, Minnewaukan, No. Dak., $1.
Hoddevik., Matt, Fargo, No. Dak., $5.
Hoganson, Hans, Humboldt, Iowa $2.
Hovey, S. E., Clear Lake, Iowa, $5.
Ives, Henry, Maynard, Minn., $25.
Jacobson, Mrs. Thomas, Blue Earth, Minn., $37.
Johnson, Mrs. J. O., Odin, Minn., $10.
Johnson, Lawrence and Lyle, Flandreau, So. Dak., $36.50
Johnson, Mrs. Margrete, Sinai So. Dak., $23.
Kiltie, Mrs. Marie, Beltrami, Minn., $13.
Kirkeby, D. O., Clarkfield, Minn., $24.
Kvittem, Mrs. John, Wanamingo, Minn., $5.
Larsen, Ole, Granville, No. Dak., $15.
Larson, Mrs. Henry, Gary, Minn., $5.
Lunder, Oscar, Rothsay, Minn., $4.
Mark, Mrs. Cullen, Ada, Minn., $5.
Miller, August, New Richland, Minn., $5.
Moen, Mrs. Karen, LeRoy, Minn., $14.
Moen, Magnus, Montevideo, Minn., $9.
Moen, T. M., Clarkfield, Minn., $30.
Moger, Otto, Whalan, Minn., $14.50
Neidig, A. G., Blue Earth, Minn., $20.
Neilsen, Anders, Crosby, No. Dak., $2.
Nelson, Milo, Long Beach, Calif., $80.
Nelson, N. T., Hoffman, Minn., $5.
Nordby, Mrs. Otto, Ada, Minn., $5.
Olsen, Mrs. Dennis, Ada, Minn., $5.
Onsgaard, Christ, Parshall, No. Dak., $10.
Oraas, Mrs. Julia, Clarkfield, Minn., $4.
Pederson, Mrs. B. P., Balfour, No. Dak., $15.
Pederson, Mrs. John, Nome, No. Dak., $15.
Peterson, Ed., Walcott, No. Dak., $1.
Peterson, J. August, Wanamingo, Minn., $2.
Rishovd, Mrs. Anna, Flom, Minn., $1.
Ritter, Larry Dean, Clear Lake, Iowa, $5.
Ronning, Martin, Montevideo, Minn., $18.
Rue, Dina, Flom, Minn., $3.
Severson, Mrs. Ed., Sinai, So. Dak., $12.
Sims, E. R., Granite Falls, Minn., $63.
Skartvedt, Ellen, Mott, No. Dak., $5.
Skinnemoen, Emma, Wendell, Minn., $5.
Snyder, Jerald Dean, Sinai, So. Dak., $8.
Stavnes, Mrs. Bertha, Westbrook, Minn., $109.
Storhoff, E. P., Nome, No. Dak., $13.
Syverson, Ben, Twin Valley, Minn., $5.
Thompson, Mrs. Louis, Elmore, Minn., $19.
Thompson, Mrs. S. G., Ada, Minn., $5.
Thompson, Seraphine, Blue Earth, Minn., $18.50
Thorness, Ingvald, Fergus Falls, Minn., $193.
Todd, Mrs. Helen, Stewartville, Minn., $5.
Waline, John, Wahpeton, No. Dak., $3.
Wells, Mrs. Fred, Tyler, Minn., $5.
Wilson, Henry N., Hayfield, Minn., $9.
Zahl, Martin, Erskine, Minn., $90.

From October 22 through 26, 1956

Anderson, Mrs. Alfred, Woodville, Wis., $5.
Anderson, Edward, Garretson, So. Dak., $10.
Anderson, Marlene, Robinson, Kansas, $5.
Anderson, Ole, Astoria, So. Dak. $5.
Bardal, Mrs. Elen Anna, Starbuck, Minn., $47.
Berger, August, Hendrum, Minn., $2.
Bergerson, Palmer, Dalton, Minn., $50.
Bostic, James, Brandt, So. Dak., $2.
Brekke, Mrs. B. O., Gully, Minn., $1.
Carlson, Frank H., Red Wing, Minn., $2.
Carlson, Gust Y., Pencer, Minn., $1.
Christenson, Raymond F. Jr., Emmons, Minn., $2.
Eidsness, Ole, Brocket, No. Dak., $21.
Engelstad, Melvin N. West Concord, Minn., $5.
Enger, Minnie, Dalton, Minn., $1.50
Engrav, Ole, Peterson, Minn., $149.00
Erickson, Oscar, Badger, Minn., $3.
Finstad, Edward, Thief River Falls, Minn., $62.75
Goodchild, Mrs. Katherine, Matsqui, B. C., Canada, $8.
Grande, Mrs. Laura, Harmony, Minn., $10.
Greenwaldt, Mrs. Minnie, Brampton, No. Dak., $11.
Grundyson, Mrs. Thea, McIntosh, Minn., $85.
Hanson, Annie, Roslyn, So. Dak., $19.
Hanson, Lillian C., Zahl, No. Dak., $17.
Hedahl, Clarence, Sorenson, Mrs. Jens, Velva, No. Dak., $44.50
Hegge, Olaf, Thompson, Chris, Fargo, No. Dak., $10.
Hendrickson, Alex, Holmen, Wis., $82.45
Hoff, John, Humboldt, So. Dak., $29.
Holen, Hans, Flaxton, No. Dak., $2.
Jacobson, Mrs. George, Lisbon, No. Dak., $10.
Jacobson, Mrs. Johanna, Elk Mound, Wis., $19.50
Janssen, Mrs., Keene, No. Dak., $2.
Johnson, A. J., Colton, So. Dak., $3.
Johnson, Carl A., Waukon, Iowa, $3.
Johnson, Julius, Rushford, Minn., $12.
Juve, Eugene, Arlington, So. Dak., $50.
Kleaveland, Mrs. August, Story City, Iowa, $29.
Larson, Mrs. C. M., Rushford, Minn., $40.
Lofte, Edwin, West Union, Iowa, $9.
Madland, Theodore, Inwood, Iowa, $2.
Manten, John, Oslo, Minn., $5.
Monson, Rev. Odean, Dahlen, No. Dak., $5.
Mork, John, Ossian, Iowa, $2.
Mostul, John, St. Ansgar, Iowa, $10.
Ness, Ole, Rothsay, Minn., $12.50
Olson, Bernt, Gully, Minn., $19.
Ormbreck, Mrs. Ingeborg, Silverton, Ore., $59.
Paulson, Mark, Silverton, Ore., $10.
Schatz, Mrs. Herbert, West Union, Iowa, $27.
Shannon, Jack, Detroit Lakes, Minn., $8.
Sildren, Mrs. C., Port Arthur, Ont., Canada, $5.
Stayhe, Mrs. Stewartville, Minn., $9.
Steiner, Harry L., Marshalltown, Iowa, $10.
Stensland, Carl, Adams, No. Dak., $4.
Storruste, Mrs. M. C., Silverton, Ore., $4.
Sundin, Gustav, Eugene, Ore., $5.
Sundve, Knute, Hartland, Minn., $5.
Taft, Bergit, Story City, Iowa, $4.
Tellefson, Julia, Robinson, Kansas, $5.
Thorsen, Herbert, Grafton, No. Dak., $5.
Tonning, Hjalmer, Adams, No. Dak., $19.
Torkelson, Ole, Erskine, Minn., $22.
Ylvisaker, Rev. Johann, Faribault, Minn., $10.

From October 29 through November 2, 1956

Anderson, Alfred, Choteau, Mont., $2.
Anderson, Berthanna, Grand Mound, Iowa, $143.
Anderson, Henry, Appleton, Minn., $5.
Anderson, Mrs. Herman, Princeton, Minn., $5.
Anderson, Ole, Astoria, So. Dak., $70.
Bakken, Henry, Kensington, Minn., $3.
Bardal, Mrs. Eden A., Starbuck, Minn., $1.
Bidsler, Mrs. Ole, Mabel, Minn., $10.
Bjornebo, Hans, Mission Hill, So. Dak., $3.
Brayton, Miss Dorothy, Superior, Wis., $27.50
Brekke, Karl, Enderlin, No. Dak., $5.
Brenden, Mrs. John, Moorhead, Minn., $7.
Brevig, Kenneth, Wendell, Minn., $5.
Broden, Albin, Mohall, No. Dak., $1.
Brummer, Mrs. John, Sioux Rapids, Iowa, $2.50
Christianson, Mrs. Julia, Blooming Prairie, Minn., $24.50
Cronstrom, Mrs. Hulda, Superior, Wis., $5.
Dahlstrom, Nels, Ladysmith, Wis., $3.
Dahlstrom, Nels R., Forman, No. Dak., $20.
Dalager, C. T., Pelican Rapids, Minn., $1.
Dalthorp, H. C., Wibaux, Mont. $5.
Danielson, Joe, Fosston, Minn., $2.
Dokken, Mrs. C. C., Canby, Minn., $78.
Dyrstad, Mrs. Anna, Starbuck, Minn., $5.
Eck, Mr. and Mrs. O. J., Superior, Wis., $2.50
Enstad, Mrs. Anna, Pierpont, So. Dak., $8.
Erickson, Clarence, Canby, Minn., $5.
Erickson, Emil, Kensington, Minn., $5.
Erickson, Martin, Thompson, Iowa, $2.
Felt, P. O., Jorgenson, Julius, Rugby, No. Dak., $4.
Fjerstad, Mrs. Nels, Superior, Wis., $34.25
Flom, Olaf, Gonvick, Minn., $11.
Flug, Becky Kay, Wheeler, Wis., $6.
Fretheim, Mrs. Henry H., Decorah, Iowa, $
Fyhn, Mrs. Sena, Osnabrock, No. Dak., $40
Glende, Walter, Rushford, Minn., $5.
Gunhus, Henning, Edinburg, No. Dak., $14
Gunning, Andrew, Clearbrook, Minn., $4.
Hagen, Mrs. Albert, Waukon, Iowa, $31.
Hagen, Anton, Roslyn, So. Dak., $5.
Hagen, Clarence, Webster, So. Dak., $12.
Hagus, Halvor, Waukon, Iowa, $12.
Handeland, Gilbert, Radcliffe, Iowa, $79.50
Hanson, Annie, Roslyn, So. Dak., $7.
Hanson, Mrs. Jim, Grafton, No. Dak., $5.
Hemmah, Adolph, Roslyn, So. Dak., $5.
Holden, Mrs. Anna, Superior, Wis., $78.
Honsey, Miss Ida, Preston, Minn., $2.
Hoveland, Tom, New Hampton, Iowa, $8.
Johnson, Baby, Roslyn, So. Dak., $10.
Johnson, Mrs. Gertrude, Rugby, No. Dak, $2
Johnson, Joe, Audubon, Minn., $10.
Knutson, Martin, Mohall, No. Dak., $1.
Krogstad, Mrs. Marit, Baltic, So. Dak., $21
Kroke, Mrs. Anna, Kloten, No. Dak., $10.
Kurtz, Mrs. Walter, Forest City, Iowa, $5.
Langerud, Harold, Hawley, Minn., $90.
Larson, Mr. and Mrs. Bernt, Superior, Wis.,
Larson, Mrs. Edith, Superior, Wis., $14.
Larson, Lars, De Lamere, No. Dak., $5.
Lee, Mrs. Mathea, Wheeler, Wis., $38.75
Liberty, Mrs. Edith, Superior, Wis., $5.
Livrud, Halvor, Belview, Minn., $10.
Lynne, Mrs. Bertha, Hartland, Minn., $19.
Madson, Thorvald, Aveca, Minn., $72.
Matheson, Harry F., Breckenridge, Minn.,
McPhail, Francis, Choteau, Mont., $2.
Meyer, Peter, Springfield, Minn., $2.
Molver, Elias H., Oak Harbor, Wash., $7.
Monserud, Olga, Ortley, So. Dak., $13.
Monson, Theodore, Clontarf, Minn., $160.
Mosseffin, Norman, Crookston, Minn., $5.
Nelson, Lloyd M., Ostrander, Minn., $5.
Nelson, Martin, Ladysmith, Wis. $3.
Nelson, Mrs. William, Fisher, Minn., $4.
Norvig, Mrs. Bertha, Thor, Iowa, $38.
Nygaard, John, Roslyn, So. Dak., $11.
Ofstad, Gordon, Florence, Minn., $5.
Olson, Andrew, Fergus Falls, Minn., $3.
Ormberg, Walter, Bottineau, No. Dak., $1
Ossell, Rudie, Superior, Wis., $2.50
Peckham, Bertha Serena, Irwin, Iowa, $4.
Pederson, Mr. and Mrs. O. B., Roslyn, So. $15.
Peterson, Mrs. Anna, Hillsboro, No. Dak., $
Peterson, C. M., Naples, So. Dak., $6.
Peterson, Mrs. Edwin, Calmar, Iowa, $5.
Peterson, Mrs. George, Dresser, Wis., $20.
Peterson, Ivan, Readstown, Wis., $2.
Peterson, Richard G., Marshall, Minn., $3.
Quarve, Ole K., Rushford, Minn., $15.
Risetter, Lewis L. and Malinda, Onawa, $40.
Rood, Harold, Superior, Wis., $2.50
Sandbo, Mrs. Marie, St. James, Minn., $
Sandvik, John, Mohall, No. Dak., $1.
Sather, Arne, Superior, Wis., $5.
Sedvold, Mrs. John, Mabel, Minn., $6.
Simonson, Edward, Dawson, Minn., $4.
Skotvold, Olaf, Centerville, So. Dak., $1.
Slette, Mrs. Christine, Lowry, Minn., $18.
Smemoe, Jens, Baltic, So. Dak., $52.
Solberg, Anna, Appleton, Minn., $2.
Stadheim, Mrs. John, Watertown, So. Dak.
Stav, Mrs. Anne Louise, Dennison, Minn., $
Stevens, Oscar, Wheeler, Wis., $7.
Strande, Mrs. Lars, Fergus Falls, Minn., $5
Tessum, Miller, Preston, Minn., $7.
Thoreson, Henry, Ostrander, Minn., $21.
Tice, Mr. Crookston, Minn., $5.
Tobiason, Andrew, Newtolden, Minn., $5.
Torgeison, Theodore, Appleton, Minn., $266.
Torgerson, Anton, Wheeler, Wis., $4.
Warring, Mrs. Laura, Superior, Wis., $27.
Williamson, Mrs. Lina, Wyndmere, No. Dak.,

Correction of October 19, 1956

Bruce, Mrs. Ingeborg (Incorrect name)
Bolduc, Mrs. Mary (Correct name) Ohaton, Canada, $100.

From November 12 through 16, 1956

Adson, Mrs. Sena, Vincent, Iowa, $14.50.
Ahlstrom, Mrs. Albertina, Burlington, Wash., $
Anderson, Dale, Jewell, Iowa, $14.
Anderson, Walter C., Houston, Minn., $4.
Anvinson, Albert, Dallum, Lars, Oslo, Minn., $
Arduser, Mrs. C. A., Marion, No. Dak., $5.
Asleson, Ed., Glasgow, Mont., $5.
Austinson, Henry, Ulen, Minn., $8.
Bakken, Clara, Hillsdale, Wis., $27.
Bakken, Thom T., Thief River Falls, Minn., $1.
Bakkum, Mrs. Henry, Ulen, Minn., $10.50.
Bradison, Mrs. Minnie, Strum, Wis., $4.
Brager, Chris, Blanchardville, Wis., $7.
Brodland, Henry, Menno, So. Dak., $3.
Brodland, Rev. O. H., Beresford, So. Dak., $1
Christianson, Elmer, Larson, Wis., $2.
Cox, Carrie Aaboe, Mankato, Kansas, $5.
Dunham, Mrs. Anna, Capron, Ill., $10.

ss, Ole, Brocket, No. Dak., $75.
usch, George, Sioux City, Iowa, $4.
n, Thorsten, Hillsdale, Wis., $3.50.
n, Mrs. Mary, Twin Valley, Minn., $5.
n, Mrs. Olga, Valley City, No. Dak., $5.
ad, Mrs. Sophie, St. James, Minn., $18.50.
h, Mrs. Iver, St. James, Minn., $31.50
Thomas, Hill, Mrs. Johanna, Roseglen, No.
, $10.
Mrs. Frank, Volga, So. Dak., $10.
Mrs. B., Grygla, Minn., $15.
ead, Mrs. A. T., Kensington, Minn., $8.
ndson, Gulbran, Summit, So. Dak., $10.
rmson, Gelina, Houston, Minn., $3.
rom, John J., Lowry, Minn., $41.50
n, Mrs. H. B., Summit, So. Dak., $10.
n, William, Leader, Minn., $10.35.
h, Mrs. Oscar, Milton, No. Dak., $5.
d, Oscar, Volga, So. Dak., $16.
d, Mrs. Z. S., Radcliffe, Iowa, $348.50.
n, Joe, Williams, Iowa, $74.
n, Ed., Willow City, No. Dak., $2.
n, J. B., Osakis, Minn., $8.
g, Albert, Summit, So. Dak., $9.
wski, Frank, Milaca, Minn., $5.
Frank, Burlington, Wash., $5.
and, Mrs. August, Story City, Iowa, $5.
Mrs. Anna, Kloten, No. Dak., $4.
Mrs. Bella, Forest City, Iowa, $7.
e, Mrs. O. H., Brooks, Minn., $18.42.
, Emil, Milaca, Minn., $5.
, Thomas, Randall, Iowa, $30.
, Mrs. Clifford, Summit, So. Dak., $10.
. H., Oslo, Minn., $5.
Fred, Houston, Minn., $2.
n, Mrs. Julia, Forest City, Iowa, $14.
dt, Minnie, Noonan, No. Dak., $1.
son, Mrs. Ole, Lignite, No. Dak., $3.
, John, Chicago, Ill., $5.
an, Harold, Pekin, No. Dak., $2.
, Mrs. Christian, McFarland, Wis., $10.
n, Gustave, Houston, Minn., $1.
y, Berndt, Waseca, Minn., $5.
rd, Christine, Manvel, No. Dak., $22.
Richard, Almont, No. Dak., $5.
n, Sven, Sawson, Minn., $38.
, Clarence, Pierpont, So. Dak., $5.
o, Mrs. Lars, Bricelyn, Minn., $87.
d, Thorsten, Waseca, Minn., $11.
, C. P., Wild Rice, No. Dak., $3.
n, Sam, Webster City, Iowa, $8.
er, Mike, Austin, Minn., $6.
, John O., Chaseburg, Wis., $17.
Mrs. Christine, Lowry, Minn., $2.
, Albert, Badger, Minn., $22.
on, Anton, Osakis, Minn., $5.
ar, Ellen, Fortuna, No. Dak., $243.90.
enson, Mrs. M. J., Goodridge, Minn., $3.
, Rev. R. O., Manvel, No. Dak., $10.
noen, Mr. and Mrs. A., Brocket, No. Dak.,

vold, Ole, Northwood, Iowa, $13.
on, Guy Gordon, Houston, Minn., $4.
er, Martha, Starbuck, Minn., $3.
dson, Oscar, Goodridge, Minn., $1.
son, E. B., Rolfe, Iowa, $85.
old, Mrs. O., Kerkhoven, Minn., $20.
on, Emil, Houston, Minn., $13.
Robert, Martell, Wis., $12.
n, Henry, Houston, Minn., $3.
, Borger, Burlington, Wash., $5.
, Mrs. Caroline, Hettinger, No. Dak., $3.
, Jurgen I., Fishtail, Mont., $3.
ut, Dr. I. Geo., Oslo, Minn., $5.

From November 19 through 23, 1956

nd, Ole, Pierpont, So. Dak., $25.
dson, Miss Amelia, Shelly, Minn., $3.
son, C. W., Lillemol, Alma, Seghug, Mrs.
Erskine, Minn., $15.
son, Mrs. Henry, Spring Valley, Wis., $5.
son, John, Deerfield, Wis., $25.
hus, Mrs. Norton, Kensett, Iowa, $19.
son, P., Makoti, No. Dak., $5.
Edwin, Atwater, Minn., $25.50
d, Chris, Kiester, Minn., $8.
Mrs. Little Falls, Minn., $3.
nd, Ole, Buxton, No. Dak., $41.
and, Rev. O. H., Beresford, So. Dak., $55.
on, Julia, Horace, No. Dak., $10.
, Hans, Bristol, So. Dak., $2.50
Phoebe, Brandt, So. Dak., $6.
er, Mrs. Selma, Bristol, So. Dak., $42.50
ss, O. E., Caledonia, Minn., $28.
son, Mrs. T. E., Ray, No. Dak., $7.
enson, Christ, Starbuck, Minn., $31.
enson, Mrs. Hannah, New Richland, Minn.,

lson, Christ, Spring Valley, Wis., $5.
, O., Viking, Alta., Canada, $2.50
ss, Mrs. Swanhild, Hazel, So. Dak., $7.
ik, Ole, Sisseton, So. Dak., $4.
rson, Fred, Bristol, So. Dak., $38.50
on, Mrs. Henry, Blanchardville, Wis., $100.
on, Oscar, Argyle, Wis., $40.
Mrs. Hattie, Bristol, So. Dak., $11.50
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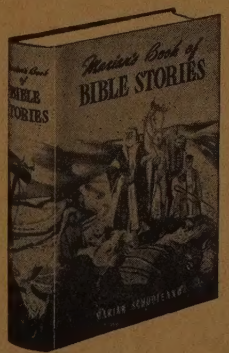

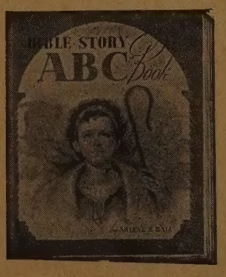

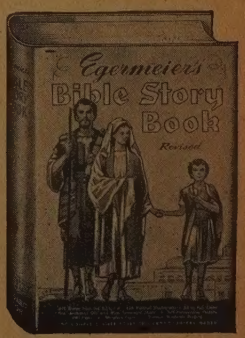

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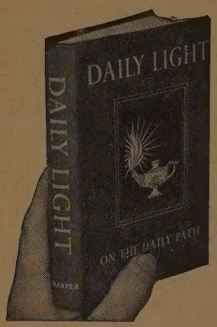

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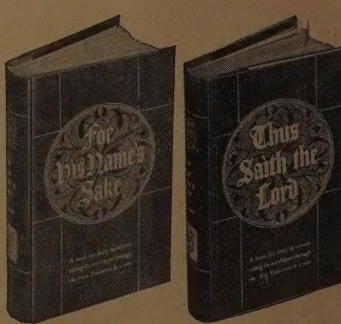

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